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THE CODEX DUNELMENSIS OF TERENCE

IN the Cambridge edition of Terence, 1701, Leng employed a manuscript called by him the Codex Dunelmensis, which he considered of great value for the establishment of the text. His description is as follows (p. 475): "Tertium atque illum longe pulcherrimum ex agro *Dunelmensi*¹ ad me benigne transulit vir antiqua stirpe oriundus *Frevile Lambton* armig. qui paternam a *Lambtoniis* in eodem comitatu originem ducit, maternam vero a *Rogero de Frevile de Shelford* parva prope *Cantabrigiam* milite; cuius a posteris ad hunc nostrum *Frevile Lambton* hic liber tandem devenit: qui quadratus quidem est, et versuum distinctionem fideliter servat; cuilibet etiam Scenae Personas non tantum Loquentes, sed et Mutas praefixas habet antiquo more delineatas, et tabulam etiam in initio, Personarum capita larvata exhibentem, isti per omnia respondentem, quam Cl. *Daceria* editioni suae ex Codice manuscripto Regis Christianissimi desuntam apposuit: quocum codice hic noster pleraque communia habere videtur."

That this Codex Dunelmensis was to be identified with the Codex Veterrimus (Vetustissimus) of Bentley (1726) was first conjectured by Krauss, *De libris manu scriptis quos perpoliando Terentio R. Bentleius adhibuit commentatio*, 1840, p. 9 seq.² His

¹ Umpfenbach, *Phil.* XXXII, p. 468, suggests that possibly the manuscript came from Dunholme in Lincoln. That the *Ager Dunelmensis* is Durham was pointed out by Ellis, *Academy*, 1872, p. 459. Umpfenbach was also in the dark as to the meaning of *Armiger*, the common designation of one entitled to bear heraldic arms.

² The Dunelmensis is mentioned by Cardinal Mai, *M. Acci Plauti fragmenta inedita item ad P. Terentium commentationes et picturae ineditae*, Milan, 1815, p. 46.

conclusions, drawn from a comparison of parallel readings cited by Leng and Bentley, were accepted by Brix, *De Terentii libris manuscriptis a Richardo Bentleio adhibitis*, 1852, and Umpfenbach, *Philologus*, XXXII (1872), pp. 468–470, though with some reservation by the latter.

In a review of Umpfenbach's article, *Academy*, 1872, p. 459, Mr. Robinson Ellis expressed the hope that some day the lost treasure might be brought to light. Shortly afterward, certainly before 1881,¹ the manuscript (now Auct. F. 2, 13) was found in the Bodleian library by Mr. T. W. Jackson, fellow of Worcester College, Oxford, but, so far as I am aware, he has never publicly announced the discovery.

The next scholar to discuss the question was Professor Minton Warren, and to him is due the credit of establishing beyond all doubt the identity of Leng's Codex Dunelmensis, and Bentley's Codex Vetustissimus. Cf. *Am. Jour. Philol.* III, pp. 67–68.² In the library of Trinity College, Cambridge, he found Bentley's copy (now B 17, 13) of the Faber Terence, 1686, in which that remarkable man had made collations for his own edition, and on two separate pages had written out lists of the codices employed. These two lists differ in details unnecessary to mention here, but at the head of the first stands "D³ Codex Dunelmensis vetustissimus 4^{to}"; and of the second "D Codex Dunelmensis nunc in Bibl. Bodleiana Oxonii 900 ann."

The results contained in the remainder of this paper are based on my own collation of the Dunelmensis and Professor Warren's careful collation of the *Andria* and his thorough examination of the division of verses throughout not only this manuscript, but also the Parisinus. To Professor W. M. Lindsay, now of Aberdeen, and Mr. W. H. Stevenson, of Oxford,

¹ The date of Professor Warren's visit to the Bodleian.

² Curiously enough, Dziatzko cites Warren's article in the preface to his edition, 1884, X, note 3, but in the *Commentationes Woelfflinianae*, 1891, p. 221, he speaks of the Dunelmensis as "vielleicht der 'codex 900 annorum' bei Bentley," giving Umpfenbach as his authority.

³ As the Dunelmensis may not be called D, for fear of confusion with the Victorianus, I have ventured to designate it by the letter O (Oxoniensis).

I wish to express my gratitude for many helpful suggestions, and to Miss Annie F. Parker, of Oxford, for her painstaking revision of doubtful points in my collation of the Dunelmensis. Mr. Warren has also kindly allowed me to use his collation of the Parisinus, and whenever the reading reported by him differs materially from that of Umpfenbach's apparatus, I have adopted the former, affixing an obelisk to the letter of the manuscript (thus P⁺).

DESCRIPTION AND HISTORY OF THE CODEX

The Codex Dunelmensis is a beautifully written parchment manuscript of quarto size and consists at present of 174 leaves of text with 3 fly-leaves in front and 8 blank leaves at the end. The leaves are 28 cm. long by 21 cm. wide, and are ruled with twenty-five lines to the page. The numbering is continuous and, therefore, comparatively recent, as many leaves are missing.¹ The missing parts are as follows (according to the present method of numbering) :

<i>And.</i> 459-480,	between	17 <i>v</i> and	18 <i>r</i>
" 716-742,	"	25 <i>v</i> "	26 <i>r</i>
<i>Eun.</i> 495-526,	"	47 <i>v</i> "	48 <i>r</i>
<i>Ph.</i> 437-464,	"	163 <i>v</i> "	164 <i>r</i> ,

and *Ph.* 854-1055, following 174 *r*, with the exception of 894-943, which is contained in fol. 118. This leaf comes immediately after *Ad.* 762 and is followed by another leaf containing Priscian, *De Metris Terentii*, III. 420, 17-426, 6 (K.).

The quaternions are in every instance marked by the proper numerals, and often by catchwords.

Quaternion I	ends with	<i>And.</i> 198	(8 <i>v</i>)
" II	"	" 422	(16 <i>v</i>)
" III	"	" 663	(23 <i>v</i> , according to the present numbering)
" IV	"	<i>And.</i> 906	(30 <i>v</i>)
" V	"	<i>Eun.</i> 137	(38 <i>v</i>)
" VI	"	" 451	(46 <i>v</i>)

¹ This accounts for the fact that certain quaternions apparently consist of only seven leaves.

Quaternion VII	ends with	<i>Eun.</i> 721 (53 v)
.. VIII	" "	" 975 (61 v)
.. IX	" "	<i>Heaut.</i> 113 (69 v)
.. X	" "	" 422 (77 v, <i>Nam m</i> catchwords)
.. XI	" "	" 727 (85 v)
.. XII	" "	" 1025 (93 v, <i>Eius ut</i> catchwords)
.. XIII	" "	<i>Ad.</i> 200 (101 v, <i>Uerum</i> catchword)
.. XIV	" "	" 471 (109 v)
.. XV	" "	the scene heading of <i>Ad.</i> V, 1 (117 v)
.. XVI	" "	a blank page after the <i>Ad.</i> (127 v)
.. XVII	" "	<i>Hec.</i> 280 (135 v)
.. XVIII	" "	" 588 (143 v, <i>Illius stulticia</i> catchwords)
.. XIX	" "	" 880 (151 v)
.. XX	" "	<i>Ph.</i> 261 (159 v)
.. XXI	" "	" 574 (166 v, <i>Senectus ipsa</i> catchwords)
.. XXII	" "	" 853 (174 v, <i>Nam sine</i> catchwords)

Without doubt the remaining 202 verses of the *Phormio* were contained in Quat. XXIII, all of which is now lost except fol. 118 mentioned above. The other missing leaves were lost before the numbering of the pages, but after the binding of the codex into its present form. Leng mentions the omission of the two leaves lacking in the *Andria*, but neither he nor Bentley has anything to say of others, though it is probable that the manuscript has suffered no alteration since their time.¹

The manuscript when written consisted of 23 quaternions, or 184 leaves. As in the other codices of the class, each scene is preceded by an illustration of the characters therein appearing, and the action of these pictures agrees closely with the general type; but the figures are larger and coarser, displaying inferior artistic ability, and the costumes show greater mediaeval influence. The illustrations extend across the page and take up from ten to fifteen lines.

On ii r of the three leaves immediately preceding the manuscript proper, there is the interesting dedication :

Hunc egregium librum
Bibliothecae Bodleianae donavit
Vir spectabilis *

Nic. Frevile Lambton de Hardwick in agro Dunelmensi Armiger.
A.D. 1704.

¹ Neither Leng nor Bentley quote from the missing parts of the Dunelmensis.

On iii v:

Passus est Beatus Albanus die decimo Kalend. Iulii iuxta civitatem Uerulanū A° Domenicæ Incarnā Ducentesimo octogessimo sexto sub Dioletiano et Maximiniano;

and on I r in a thirteenth century hand:

hic est liber S̃ti Albani qm̃ q̃ ei abstulerit
aut titulum deleuit anathema sit.

Am̃.

The latter evidently refers to the celebrated Abbey of St. Albans, where the manuscript must have rested in the thirteenth century, and where it probably was written.

In his second list Bentley gives the age of the Dunelmensis as "900 ann.," and often he speaks of another manuscript as "900 annorum"; yet the Dunelmensis is always the "vetustissimus." This would throw the Dunelmensis back to at least the beginning of the ninth century, a very respectable age, even for a manuscript of Terence; but the character of the script is such as to assign it to the twelfth century, and so the Bodleian catalogue has it.¹

It seems highly probable, nay, almost certain, that the Dunelmensis was written at St. Albans during the period of great literary activity which took its start under the Norman Paul, kinsman of Lanfranc, who was abbot from 1077 to 1093.

Of interest are the words of Newcome, *History of the Abbey of St. Alban*, 1795, p. 48: "But among other things, one Robert, a very stout soldier, who lived at Hatfield, and being one of the Norman leaders had received that vill and manor in the distribution, gave two-tenths of the tithes of his demesne; assigning it for the purchase of books for the monks: for this Robert was a man of letters and a diligent hearer and lover of the scriptures. The tithes of Redfern were assigned to the same purpose.

¹ The catchwords at the end of quaternions show that the manuscript could not have been written before the eleventh century. Cf. Thompson, *Handbook of Greek and Latin Palaeography*, p. 62.

“And the best writers and copyists were sought for far and near for transcribing books; and their diet so provided for them, that they might not be taken off or hindered in this employment. . . . A particular room in the Abbey was set apart for these copyists, called the Scriptorium: and by their means twenty-eight volumes of the choicest books were procured, Lanfranc furnishing the originals.”

The next step in the investigation is to determine as closely as possible when the manuscript was written. The character of the script points to the twelfth century, but the date may be far more accurately decided by means of certain notices in the *Gesta Abbatum Monasterii S. Albani* (Riley, 1867).

The first of these (Vol. I, p. 184) states that Simon, nineteenth abbot, 1167–83, “Non desiit libros optimos et volumina authentica . . . quibus non vidimus nobiliora scribere.” Of the same abbot the following statements are made on p. 192: “Notandum quoque quod iste immortalis memoriae Abbas Simon duo vel tres electissimos scriptores continue in camera sua honorifice sustinuit, unde librorum optimorum copiam impretriabilem ad unguem praeparavit et in speciali almario reposuit.” What is more likely than that the Dunelmensis was one of those “libri optimi”?

Of greater interest is the notice in Vol. II, p. 200, under Richard II, twenty-eighth abbot, 1326–35: “Iste abbas . . . contulit . . . Domino Ricardo de Byri (Richard de Bury) clerico portanti sigillum privatum regis quattuor istos libros videlicet, Terentium, Virgilium, Quintilianum, et Ieronymum contra Rufinum . . . Venditi sunt praeterea . . . triginta duo libri eidem Domino Ricardo de Byri pro L libris argenti.”

The account further states that many of the monks were highly displeased with their abbot's action, and that Richard de Bury, “ductus conscientia,” restored certain of the books after he had been made Bishop of Durham (1333), whilst others were recovered from the bishop's executors on his death in 1345.

Is the Terence, which was acquired by Richard de Bury from St. Albans and taken by him to Durham, to be identified

with the Codex Dunelmensis? If so, it is highly improbable that the manuscript was among those restored to the abbey, and that it again made its way to Durham.

For a long time prior to 1704 we know that the Dunelmensis was in the possession of the Freviles of Durham, but how it devolved to them, or why it was not sent to Durham¹ College, Oxford, along with Richard's other books, I am not prepared to say.

According to Surtees, *History of Durham*, 1823, III, pp. 34-36, Hardwick became the property of George Frevile, a Staffordshire gentleman, in 1570. His nephew and heir, Nicholas Frevile, was the maternal grandfather of Frevile Lambton (ob. 1731, aet. 70). The signature, "Nic : Frevile," in bold characters, is seen at the bottom of II r.

Leng says that the Dunelmensis was inherited by the Durham Freviles from the descendants of Roger de Frevile, of Little Shelford, near Cambridge. If from this statement the inference is necessary² that the Dunelmensis was owned at Little Shelford before it went to Durham, one of two conclusions must be adopted, either that the manuscript obtained by Richard de Bury from St. Albans was not the Dunelmensis, or else that Leng is in error. I incline to the latter alternative for this reason, among others, that the thorough and painstaking Surtees is silent as to any connection between the two branches of the Freviles, and even as to the existence of the Little Shelford family.

To return to the description of the codex, the remainder of I v, and all of II r, are taken up by an amplified form of the Vita Oxoniensis (cf. Dziatzko, *J.J.* 1894, p. 472), which abounds in absurdities, with respect to Terence himself, Calliopius, the metres of the plays, etc.

II v contains a picture of Terence with a masked figure on either side. III r has the aedicula with the thirteen masks, as in CP, but it should be observed that the aediculae and masks are omitted before all the other plays.

¹ Now Trinity.

² To me it seems natural, but not necessary.

On III *v* is the well-known poem in elegiac verse :

"Natus in excelsę tectis Karthaginis altis
Romanis ducib; bellica preda fui
Descripsi mores hominũ iuvenumq; senumq;
Qualiter & serui decipiant dominos
Quid meretrix qđ leno dolis constringat auarus
Hęc quicumque legit sic puto cautus erit."

At the bottom of LII *r*, in a seventeenth-century hand, is the self-explanatory distich,

Henry Allen wrote the same & would for this he had no blame,
& Thomas

which may give us a clew to the disappearance of certain leaves, *e.g.* *Eun.* 495-526, and *Ph.* 437-464, which have unmistakably been cut out.

The order of the plays is the same in O as in the other illustrated manuscripts: *And.*, *Eun.*, *Heaut.*, *Ad.*, *Hec.*, *Ph.*

Below the illustrations there is usually a commentary bearing on the scene. So at the beginning of the *Andria*: "Vos istec et cetera. Quia Simo nuptias se velle celebrare serui illius eulogias detulerunt et ministri qđ unusquisque poterat quidam lac et cetera talia quę omnia p̄cepit intro in aliam domum deferri. Istec autem in omni Terentio disyllabe pronuntiandum est eũ diptongo et resoluitur hęc ista. Et istuc pc.p istud et istoc p hoc istud. Sosia adesdum. Id est dum ades prope anteqm̄ longius recedas. Paucis te volo. Sosias iste seruus eius fuerat, fecerat eum libertum commendans ei que in domo erant et ad coquinam ptinebant," etc., etc.

More interesting is the commentary inserted in place of the didascalia of the *Adelphoe*: "Acta est ista fabula quā Terentius Latine composuit post Menandrum ludis funebribus quos exercebant in anniuersariis principum aut eroum quos inter eroas computabant Quinto Fabio Maximo Bullio Cornilio Africano Emilii Pauli filio edilibus, fecerunt Lucius Attilius Praenestinus Minutius Prothimus, modos fecet Flaccus Claudii tibiis Sarranis. Claudium sicut iam diximus genus est tibiarum inequalibus tibiis compositum. Sarranę aut̄ dicuntur tibię a Sarrano auctore qui

illud genus tibi arum adinuenit. Fabula aut Adelphoe, quam Ter. composuit post Menandrum recitata ē Romę dum isti supradicti ediles curules essent et dum ludi funebres agerentur. Greca uero Menandri facta est Annicio Marco Cornilio consulibus."

LENG AND BENTLEY

Little need be said of Leng's use of O, and I shall simply call attention to two passages, where he misquotes the readings of the manuscript :

Heaut. 852, "Sed nostri manuscripti omnes *apud me* legunt." Here the reading of O is *apud te*.

Hec. 552, Leng gives the reading of O as *haec fecit*, but the manuscript has *hec facit*.

Bentley evidently considered the manuscript of great value. Often he speaks of it as "Codex primariae notae" (*And.* 237 ; 353, etc.), and sometimes follows its readings when supported by no other manuscript known to him, or at any rate cited by him.

Cf. *And.* 353, "In altero primariae notae codice (O) non comparet illud *Sese*."

Hec. 581, "Rem conficit noster veterrimus. *Teque ante quod me amare rebar ei rei firmasti fidem*."

Ph. 26, "*Graeci Latini Phormionem nominant*. Id vero miraculi instar est, si iam Latini nominant Phormionem, priusquam acta fuerit, priusquam eam cognoverint. Mendum sine dubio hic latet; quod iam eruimus et eluimus. Unus ex Meadianis *Graeci Latine*; at vetustissimus noster *Graece Latine*. Repone,

*Epidicazomenon quam vocant Comoediam
Graece, Latine hic Phormionem nominat.*

Hic est auctor Terentius . . . *Graece* autem et *Latine*, non *Graeci* et *Latini*."

Ph. 526, "*Sterculinium Dorio*. Sic dedit Faernus, versu ipso melius admonente. Noster quoque 900 annorum *Sterculinium*; sed veterrimus *Sterculinum*. Vel hoc retine vel *Stercilinum* (Bentley retains *Sterculinum*)."

Ph. 559, "A veterrimo abest *Hinc*"; and Bentley follows the Dunelmensis, which here stands alone.

Heaut. 811, "*cum istoc*, etc. Sic dedit Faernus; dubito an ex libris: Nostri enim omnes *tuo* addunt, *cum tuo istoc*. Lege ex vetustissimo nostro, *cum tuo isto*, etc."

Heaut. 925, "Praeterea veterrimus noster, *ut sentiat*" (which he adopts).

Heaut. 980, "Pro *Etiam fame* codex noster veterrimus, *Etiam a fame*. Recte."

It would require too much space to give a detailed discussion of all the passages in which Bentley follows the reading of O when supported by other manuscripts, or by the testimonia of ancient authors. Let the following suffice :

And. 395, "*Nam quod tu speras. Liber Vaticanus et Donatus Speres (Faernus). Ita et ex nostris veterrimus.*"

And. 451, "*Duo ex nostris libris primarii Est obsonatum. Recte.*"

Eun. 680, "*Praeter Bembinum, etiam ex nostris veterrimus, Namque.*"

Eun. 837, "*Illo unus veterrimus et Priscianus, p. 1101. Ceteri Illi, nescio an rectius.*"

Cf. also *And.* 712, 864, 941, 971; *Eun.* 28, 553, 861; *Heaut.* 589, 746, 788, 1050; *Ph.* 209, 755; *Hec.* 594, 846; *Ad.* 84, 484, 500, 577, etc.

Few indeed are Bentley's actual errors of collation, but in very many passages the inexact method of reporting readings naturally leads to false inferences. Often, too, he refers to the *Dunelmensis* in a very vague and indefinite way.

And. 238, "*Duo tantum ex nostris Decrevit; alii magno numero Decrerat*" (*Decreuerat* O).

And. 287, "*Nostri omnes, uno excepto, agnoscunt illud Res*" (*Res* om. O).

And. 485, "*Mox ego huc revertar. Aliqui libri et Donatus, Revertor (Faernus). Ita et nostrorum pars maior et melior*" (*Reuortar* O).

And. 627-628, "*Unus tantum e nostris Gaudeant, Comparent*" (*Sic* O).

And. 635-638,

Quis tu es? Quis mihi es? Cur meam tibi?

Heus proximus sum egomet mihi. Attamen ubi fides

Si roges, nil pudet. Hic ubi opus est,

Non verentur: illic ubi nihil opus est, ibi verentur.

Ita Faernus et codices nostri; nisi quod in nostro omnium veterrimo, et manuscripto Regio apud Lindenbrogium deest illud Non verentur."—He might have added that in O *Heus* is at the end of the preceding line, the position adopted in his own text.

And. 754, "*Porro meliores ex nostris Ahahe: non ut in risu solet Ha ha he*" (*Ha ha hae* O).

And. 882, "*O. l. s. quotquot vidi, post ascriptam Simonis personam habent Hem (Faernus). Sic et nostri omnes*" (*Hem* om. O).

Eun. 874, "*Malo ex principio . . . Sex e nostris Ex malo principio*" (*Et malo principio* O).

Eun. 883, "*Tres ex nostris veterrimi . . . Tum pol ab istoc tibi*" (*Tibi ab istoc* O).

Eun. 1069, "*Porro omnes habent Volo, non Velim*" (*Uoluo* O).

Heaut. 503, "Nostri ut editum" (Id est *Ita* ; *Ita*

Heaut. 606, "Nostri omnes, uno excepto, *Daturum*" (*Daturam* O).

Ad. 95, "Vetustiores nostri magno numero *Rei operam dare*" (*Rei dare operam* O).

Ad. 304, "Nostri codices *Saeculum*" (*Seculum* O).

Ad. 518, "Recte *Cum maxime*: Nostri *Eum* vel *Autem*, vel nihil omnino" (*Cum maxime* O).

Ad. 825, "Nostri *Quod, Quod*" (*Quid, Quod* O).

Hec. 846. "*Anulum suum* ceteri codices; sed veterrimus, cum *Petrensi, Suum anulum*" (*Anulum suum* O).

Hec. 867, "*Par fuerat resciscere*, nostri universi" (*Verborum ordo recte datur*, sed *Sciscere* habet O).

Ph. 143, "Nostri etiam plerique *Addit*, unus et alter *Addet*, vel *Addat*" (*Addet* O).

Ph. 182-183, "*Quae si non astu providentur, me aut herum pessum dabunt* . . . Abest ab uno veterrimo nostro" (Hunc versum habet O).

Ph. 260, "Nostri *Egone*" (*Egon* O).

Ph. 519, "Ex nostris tres primarii *Es dignus*" (^{a.} *Es* quod dignus O).

Ph. 619, "Codex noster veterrimus pro *Eius* habet *Prius*" (*Pius* O).

Ph. 826, "Ex melioribus nostris quattuor *Ostenta*" (*Ostentata* O).

Ph. 828, "*Iubeas* nostri fere omnes" (*Iubeat* O).

NICHOLSON'S THEORY

On a fly-leaf of the *Dunelmensis* is the following interesting suggestion:

"From fol. 17 *a* I conjecture that this Ms. is copied from a 9th century Ms. in the Bibliothèque Nationale, 7899. Cf. Quentin Bauchart, *La Bibliothèque de Fontainebleau*, 156-7.

E. W. B. NICHOLSON."¹

This hypothesis, to be sure, seems to have been founded simply on a comparison of the facsimile of a page of *P* (*And.* 422-434), as given by Bauchart, with the corresponding passage in the *Dunelmensis*; yet the two manuscripts are so closely related, that for some time I sought additional evidence to substantiate Mr. Nicholson's position, only to become finally convinced that it is untenable.

The most striking testimony is that offered by verses 804-853 of the *Andria*. These verses are omitted by C¹P¹, but are

¹ Librarian of the Bodleian.

supplied on new leaves by a different hand. That is to say, in C¹P¹ 854 immediately follows 803 without any break in the text. Now the Dunelmensis not only does not omit these verses, but has the illustrations at the head of V, 1 and V, 2, manifest and conclusive evidence that the Dunelmensis could not have been copied from P, in which the later hand has supplied the text alone, not the illustrations.

In addition, P¹ omits verses 1-30 of the prologue of the *Eun.*, and the missing portion is supplied by the later hand on one of the new leaves. In C¹ the whole of the prologue is lacking and is supplied by the later hand. In the Dunelmensis, on the contrary, there is no trace of any such omission in the original.

To dispose of this theory once and for all, I have collected data along a slightly different line. Variant readings, even though numerous, are not sufficient proof in themselves that the one manuscript is not a copy of the other, for that would be denying the fallibility of scribes; but when the codex agrees in many readings with other members of its family and in the same passages differs from its supposed original, such corroborative testimony should be considered very strong. Some of the many readings that might be cited are given below:

- And.* 353, prehendit C¹O
 apprehendit C²P
 " 444, cauit ne O *cum rel. praeter* P
 caute ne P
 " 686, quid est hem CO
 quis est hem P
 " 703, Scio hic quid P
 Scio quid O *cum rel.*
Ph. 57, quod ni metu P
 quo in metu O *cum rel.*
 " 73, usu FO, usu^s C, usu^s P
 " 175, Ego infelix incidi in eum locum P
 Ego in eum incidi infelix locum O *cum rel.* (±)¹
 " 249, esse CFO
 est EP

¹ The sign (±) is used to indicate that the manuscripts placed before it have approximately the same reading.

- Ph.* 475, feci FO
fecit *rell.*
Hec. 154, tu O *cum rell. praeter*
tu *om.* P
Ad. 320, imperare P
impertire O *cum rell.*

But enough of these instances have been given, I think, to prove that O is not a copy of P. On the contrary, the Dunelmensis is not the copy of any manuscript now known. The fact still remains, however, that O, though close to F and even closer to C, yet seems in some respects most nearly related to P.

Before taking up this side of the question, it may be just as well to point out the readings of O which do not agree with any of the manuscripts cited by Umpfenbach.

- | | |
|---|--|
| <p><i>And.</i> 16, decere <i>ex</i> decet
" 25, relictum O; relicuum <i>vel</i>
reliquum <i>rell.</i>
" 59, haec omnia O
omnia haec <i>rell.</i>
" 86, phedram O; phedriā (iā
in <i>ras.</i>) D; phedrium
E; phaedrum <i>rell.</i>
" 102, despondit O; despondi
<i>rell.</i>
" 157, operā do <i>ex</i> operando O
operam do <i>rell.</i>
" 441, sinet O; desinet <i>rell.</i> (±)
" 611, incolumen O; incolumem
<i>rell.</i> (±)
" 813, ei O; eius <i>rell.</i> (ei³ P¹)
" 831, atque dolore O
atque eius dolore <i>rell.</i>
" 888, ut <i>om.</i> O
<i>Eun.</i> 149, meo beneficio O
beneficio meo <i>rell.</i>
" 208, sati^s ne O; satine <i>rell.</i>
" 300, ullum O; illum <i>rell.</i>
" 385, uti O; uta P¹; ut <i>rell.</i>
" 534, <i>Post hunc versum O habet,</i>
ecquis cum ea una quid
habuisset cum periit
(= 522)</p> | <p><i>Eun.</i> 546, ip^sus est <i>om.</i> O.
" III, 5, ANTIPHO CHAREA (EA
atramento nigro) O
ANTIPHO, omisso Chaereue
·II·
nomine P
ANTIPHO CHEREAS F
(Warren).
CHAREA ANTIPHO C¹,
ADVLESCENS
CHAREA <i>del. et</i> CHAE-
REA <i>post</i> ANTIPHO <i>add.</i>
<i>man. rec.</i> (Warren).
" 552, ultā (sic) O
uita <i>rell.</i>
" 699, nec quis esse' audiera' di-
cier O
nec quis esset umquam
audieram dicier DEFG
ne^e qs ūq audierā dicier
eēt P²
neq s eēt unquā audierā di-
cier <i>int. lin. add. schol.</i> C
nec — dicier <i>om.</i> AP¹C¹
" 705, istic O; isti <i>rell.</i>
" 728, accumbecam O (accuba
 bam P¹, ba <i>man. rec.</i>,
accumbecam fortasse P¹)</p> |
|---|--|

<i>Eun.</i>	734, sunt <i>om.</i> EO)	<i>Hec.</i>	372, uidendę O; uidendi <i>rell.</i>
"	777, hunc O; huc <i>rell.</i>	"	550-551, PH <i>om.</i> O ante <i>vs.</i> 550 et add. ante quid tum
"	851, factum ē O; factum <i>rell.</i>	"	737, ignoscique O; ignosci <i>rell.</i>
"	940, est salus O; salus est <i>rell.</i>	"	796, hecinum O; haec nunc <i>rell.</i>
"	1020, <i>Hunc versum om.</i> O	<i>Ad.</i>	25, ascribendum O; ad scri- bendum <i>rell.</i>
"	1052, est <i>om.</i> O	"	93, omni <i>om.</i> O
"	1061, hinc O; hic <i>rell.</i>	"	99, quid nisi O; qui nisi <i>rell.</i>
"	1069, uoluo O; uolui D; uolo CEFGP	"	123, quemuis cedo O; cedo quemuis <i>rell.</i>
<i>Heaut. Per.</i>	9, tectinis O; technis <i>rell.</i>	"	149, hic amauit O; hic non amauit <i>rell.</i>
"	52, michi O; sibi <i>rell.</i>	"	171, nec O; ne <i>rell.</i>
"	273, hoc <i>om.</i> O	"	189, est iniuria orta O est orta iniuria CEFPP orta est iniuria <i>rell.</i>
"	449, habere O; haberi <i>rell.</i>	"	260, exspectat Tesipho domi hem (Th'e in marg.) O exspectat domi, hem <i>rell.</i>
"	667, olim <i>om.</i> O	"	271, O Tesipho O; Ctesipho <i>rell.</i>
"	914, quod O; quo <i>rell.</i>	"	274, ahahah O; aha <i>vel</i> ah <i>rell.</i>
"	946, recondam O; retundam <i>rell.</i>	"	440, a <i>om.</i> O ¹
"	981, quid O; quae <i>rell.</i>	"	482, nunc O hun ^e , h in <i>ras.</i> P ⁺ (n P ¹) hunc <i>rell.</i>
<i>Ph.</i>	10 et 33, auctoris O; actoris <i>rell.</i> (auctoris F in 33)	"	562, hominem O; hominem <i>rell.</i>
"	26, Cf. <i>supra</i> , p. 318	"	640, ipse michi O; mihi ipse <i>rell.</i>
"	148, certum satis scio O certum scio <i>rell.</i>	"	706, tu <i>om.</i> O
"	184, tum <i>ex</i> tunc O tum <i>rell.</i>	"	764, administratium O administrasti tuum <i>rell.</i>
"	287, familia est O; familiae <i>rell.</i>	"	825, non quid O; non quid <i>rell.</i>
"	360, O audatia O; O auda- ciam <i>rell.</i> (±)	"	961, quid O; quod <i>rell.</i>
"	480, aiebant O; aiebat <i>rell.</i>		
"	484, a O; ab <i>rell.</i>		
"	559, Cf. <i>supra</i> , p. 318		
"	690, ulcus hoc O; hoc ulcus <i>rell.</i>		
"	804, emisti O; errasti <i>rell.</i>		
"	809, ipsum O; ipsam <i>rell.</i>		
"	822, qua O; quam P ² ; <i>ex</i> quas P ⁺ ; quas <i>rell.</i>		
"	846, Non tu intelligis O Num " " <i>rell.</i>		
<i>Hec.</i>	336, nescio O; misera <i>rell.</i>		

From this list one may readily see that Bentley seized upon the two most interesting readings (*Ph.* 26 and 559), and there

are but four others which have, or seem to have, any value, viz., *And.* 813; *Eun.* 851; *Heaut.* Per., 9; *Hec.* 372.¹

RELATION TO P

As we have just seen what slight influence the unique readings of O can possibly have on the text of Terence, it may be well now to discuss the relation of the codex to the others of the illustrated type, for it is in the corroboration of the readings of other manuscripts that O's chief value lies.

Let us begin with P, to which O is undoubtedly most closely akin. The relationship may best be shown by the correspondence of verse division in the two codices; but before proceeding to that more important point, some of the passages will be noted, in which O and P agree in opposition to all the other manuscripts.

- And.* 204, sed hoc dico O
sed hōc dico P
sed dico *rell.*
- “ 495, certi OP; certe *rell.*
- “ 864, ego *om.* OP
- Ph.* 490, afferes O
adferes P^r
adferres *rell.*
- “ 619, pius O
pius^r ei^r P
eius *rell.*
- Hec.* 296, scitum est OP
est scitu *vel* scitu est *rell.*
- 325, te nunc OP; nunc te *rell.*
- 532, adeo OP; adeon *rell.*
- “ 581, ante quod O; ante qđ P; ante quam *rell.*,
etc., etc.

In a discussion of verse division, C must, of course, be disregarded, and FOP be taken up. Close affinity is displayed by these three manuscripts, in the division of verses, with respect not only to whole, but also to broken lines. In this regard O

¹ In *Hec.* 372 Fleckeisen² reads uidendae.

and P are much closer to each other than either is to F, for in the latter manuscript there are many vagaries peculiar to itself alone. In consequence of this fact, and of the fragmentary nature of F, it seems best to confine the discussion to O and P.

The most striking instance of the loss of verse division in P is in the *Eun.* 275–515. This whole passage is written as prose, with only an occasional verse preserved. In O the same is true, and the division of lines corresponds almost exactly with that of P, word for word and syllable for syllable, the only exceptions being 291, where in P the line closes with *properans*, in O with the following word, *uenit*, and 311, where P closes with *nunc*, O with the following *promissa*.

As a concrete example of the utter loss of verse division, and of the exact correspondence of the two manuscripts, I give below the opening and closing words of each line from 292 to 310 in both O and P (exclusive of the notae):

Occidi . . . conspectu	-moratus . . . non (<i>post illum P,</i>
Amisi . . . perconter	<i>ñ int. lin.</i>)
Quam . . . diu	Flocci . . . es
Celari . . . ani	Tristis . . . is
-mo . . . formarum	Ego . . . ita
Ecce . . . infor-	Prorsus . . . mei
-tunatum . . . amare	Qui . . . ostendes
Ludum . . . huius	Qui . . . aliquid
Rabies . . . dabit	Inueni . . . cog-
Ut . . . re-	-noscas . . . congerebam

The correspondence of O and P may be noted, not only where there is a false division of verses, but also where the lines are broken. In the archetype many verses which were too long to be written on one line were continued to the next, and the part of the verse which fell on this second line was set in from the left margin, so that it should not be mistaken for a complete verse. With singular fidelity O and P (and often F) have copied these lines just as they stood in the original, even when there was an abundance of space for the completion of the verse. *E.g., And.* 272, Quae . . . cre- takes only 9 cm.

of space,¹ leaving 5 cm. on the line, yet -didit is written below in both O and P.

There are scores of instances similar to this, but the agreement is much more striking, when in one of the manuscripts the first line is at the bottom of a page, and the continuation is at the top of the next page, set in from the margin. In every example cited below there was enough room to finish the verse on the last line of the page without continuing at the top of the next.

FROM THE DUNELMENSIS²

<i>And.</i> 599,	21 v	begins with illi.	DAV.	Nullus sum
"	621, 22 v	"	"	meritus? DAV. Crucem
"	645, 23 v	"	"	-placita est tibi
"	707, 25 r	"	"	-mento estis
<i>Eun.</i> 217,	41 r	"	"	me affirmare et
"	234, 42 r	"	"	hinc atque ordinis
"	272, 43 r	"	"	-do: at numquid aliud
"	652, 52 r	"	"	PHA. Quid istuc est rei?
etc.				

FROM THE PARISINUS

In P this is not so common, yet instances may be noted:³

<i>And.</i> 307,	11 v	ends with amo- and 12 r	begins with -rem
"	702,	25 r	begins with quaero

The extreme care which the scribe of O exercised in copying may be illustrated by other interesting phenomena in the division of verses. *E.g.*, in *Eun.* 440, the line in the manuscript from which he was copying ended in *pamphilam*; and not having quite enough room in his own manuscript, he finished the line thus, *pamphi^{lam}*, though there was no reason why he should not break the verse and continue it on the next line, as had so often been done in the archetype of O and P.

¹ These measurements are from P.

² It should be borne in mind that the verse division in P agrees *exactly* with that of O, though in these instances the broken line in P does not happen to come at the bottom of the page.

³ Here again the broken lines coincide in the two manuscripts, but in O they do not fall at the bottom of the page.

So in *Ph.* 715, *opus* is placed above for lack of room, and in *Ad.* 524, the same is true of *longius*.

To conclude, let us take up briefly those lines in which the verse division of O does not agree with that of P. The number of such lines is in the neighborhood of forty. Many may be accounted for by the fact that the line was simply too short to contain the whole verse, which was of necessity continued below, if the surplus word or words could not be placed above (cf. *supra*, p. 326).

So in Heaut. 732, the verse is broken in O after fundo
 " " 743, " " " " uult

Similar are *Ad.* 264, 517, 538, 542, 696.

In many other passages the verse division differs by only a word or a syllable.

So And. 178 is broken in P after fecit, in O after neque
 " 227 " " " impru- in O after impruden-

Similar are *And.* 236, 249, 264, 301, 350, 397, 409, 533, 614, 926, 943, 960, 979; *Eun.* 291, 311.

Lines which are broken in O and not in P are as follows: *And.* 928, 929, 936, 937, 943, 956, 963, 975, 977.

An interesting example of verse division is *Eun.* 698-699. P¹ has *PH. Quicum . . . non* on one line, to which P² has added, *Nē q̄s ũq̄ audierā dicier ēēt*. In O, *PH. Quicum . . . dicier* is intended as one verse, and the line is broken after *eum*. As this is the last line on the page, *prius* is at the top of 53 v.

Of course, whenever a later hand has supplied parts of P, no conclusions must be drawn from differences in verse division. *E.g.*, in the *And.* 804-853, there are six broken lines in O, and none in P. Again, in *Eun.* 643-651, the verse division differs widely in the two manuscripts, but here too a later hand is responsible for the text of P.

To what conclusion are we drawn by the remarkable similarity that has been pointed out as existing between O and P?

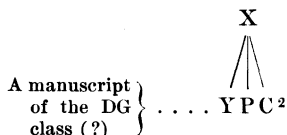
We have already seen that O cannot possibly be a copy of P. The most natural hypothesis, then, would be that O and P

(with C) are copies of the same manuscript; but this also is impossible, for the original of CP did not contain *And.* 804–853, or at least had lost it when these copies were made, and O, which was written two or three centuries later, could not have been immediately derived from the same manuscript.

After a careful consideration of the data available, I offer the following theory as best adapted to explain the manifestly close kinship of O and P: *O was copied from a sister manuscript of CP, one that was itself copied before CP, and before the original had lost And. 804–853.*¹

The mere fact that O has the text of *And.* 804–853, and in its proper place, would not force the conviction that Y was copied before CP, for the missing passage might have been supplied later in it as in CP; but the illustrations given by O (and omitted by CP) at the head of *And.* V, 1, and V, 2, are so similar in type to all the others as to lead irresistibly to the conclusion that O drew them from Y, and Y from X.

The following diagram will serve to illustrate the genealogy of the manuscripts:



The occasional agreement of O with one or more of the manuscripts of the DG class may best be accounted for by supposing that Y was corrected from a manuscript of that family, as is indicated in the diagram. The influence of the DG class may be seen from the following examples:

And. 709, mihi incipit DEGO
 incipit mihi *rell.*
Eun. 44, animaduertite DEGO (±)
 animadūtitite
 animumadtendite P
 animum attendite C († adūtitite in marg.)

¹ For convenience this lost original of O will be designated Y, and the manuscript from which CPY were copied, X.

² If C and P are not copied from the same original, but are several generations later than X, the tree need not be changed materially.

- Eun.* 337, heus tibi D¹O
 heus heus tibi *rell.*
Ph. 262, me *om.* DEFGO
Hec. 64, te misereat DEFO
 misereat te (te *add* P²) P
 misereat C
 “ 134, istoc DO; isto *rell.*
Ad. 395, ille futilis somnium DEGO (±)
 ille somnium (futilis *in marg.*) CFP
 “ 854, cui rei opus est ei rei hilarem hunc DEGO
 cui rei est ei rei hunc CF¹P¹

The foregoing list contains what seems to me the most certain instances of the correction of Y by a manuscript of the DG class, omitting, to be sure, all the passages in which CP are by a later hand, for in such cases it is very difficult to decide which truly represents the original X. Of course there are many other passages where it would seem that Y might have been copied from a DG manuscript, but the probability of double reading in X, together with the idiosyncrasies of the scribes of Y and O, renders any absolute decision impossible.¹

So it seems that O is corrupted only to a slight extent by the influence of the DG family, and that it is a comparatively pure and unadulterated representative of the illustrated type. Hence it follows that O should be of considerable importance whenever we do not have the testimony of C¹P¹.

In the *And.* 804-853, O is probably the best representative of its family. From what source this missing part of CP was afterwards supplied cannot be determined, but certainly it was not from X.

Below will be found a collation of O, *And.* 804-853, compared with the text of Umpfenbach (omitting some minor details of orthography):

- 804, satin nos ne
 807, nondum
 809, Semper eius dicta est hec
 810, fuere

¹ Dr. Warren is of the opinion that interlinear glosses in X, some of which may have been preferred by the scribe of Y, may account for all cases of agreement between O and the DG class. Probably he is right.

- 811, Litis sequi quam id michi
 813, ei
 814, grandiuscula
 815, sicofantam
 817, O optime antiquum
 818, maxime
 V₁ 1, Cremes Senex Simo
 821, incepti
 822, pene
 823, quam maxime abste oro atque postulo
 824, beneficiū (sic) recomprobes (sic)
 825, iniquus
 830, atque incertas
 831, atque dolore
 832, incepti te tulit
 835, maxime deterrimum
 836, ficta incepta
 837, iis
 838, *Versus exit in CHR. At. (ita P^t)*
 839, Uero presens erat
 840, SI om. O
 841, quid tibi
 V, 2, Dauus Seruus Cremes Simo Dromo Lorari'
 842, nunc iam hem dauum
 845, Quemnam
 848, arcesse *ex* accerse
 849, responde negotii est
 850, Michine ego om. O introii
 852, dixin carnifex

The whole of the prologue to the *Eun.* is omitted by C¹, and verses 1–30 by P¹, whereas O is complete here as it is in *And.* 804–853. The collation of O, *Eun.* Prol., with the text of Umpfenbach, follows :

- 5, sic existumet sciat presumet
 6, quale sit prius
 9, fasma
 10, ^ain ^{is}thesaurō *corr.* O¹ (?)
 11, suum
 12, thesaurus
 13, ⁿmonimentum
 16, desint
 17, condonabuntur
 22, adessent

- 25, neuui
27, imprudentię est
35, isdem uti aliis non licet
36, currentis seruos
39, seruum
41, sit dictum
42, quare equum est
44, et cum silentio animadvertite

A detailed comparison shows that in the preceding passages O has the better reading fully four times as often as the later hands of CP, and that, therefore, it more truly represents the archetype of the illustrated family than does either of the others.

Again, *Eun.* 643–651 is by a later hand in P, and for the sake of completeness O's readings for these verses are given here:

- 643, impium queram
644, Hocceine perii РНА.
646, misere
648, inuoluem
650, queris
651, egon queram ii hinc quo dignus es

RESTORATION OF X

We have come now to the consideration of O as an aid to the restoration of X; and from this point of view it is that the manuscript deserves a place in the critical apparatus of any edition of Terence aiming at completeness.

In numerous instances C and P differ in their readings, and the testimony of O often decides between the two. In the following list there are some passages selected from the *And.* and *Eun.* for the purpose of illustration.

<p><i>And.</i> 204, sed dico C sed hoc dico O sed hōc dico P hoc sed dico <i>fortasse</i> X “ 267, quid agit OPX quid agat C <i>corr.</i> C²</p>	<p><i>And.</i> 276, uerear O uereor P, or <i>in ras.</i> uereor C (<i>Warren</i>) uerear X? “ 301, pamphilo hodie nuptum COX pamphilo nuptum P⁺</p>
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<i>And.</i> 313, prodat COX ptraat (ptra <i>in ras.</i>) P	<i>And.</i> 854, ex me audias OPX ex mem diçes C, audias <i>in.</i> <i>marg. add.</i> C ²
“ 353,prehendit ait OX (?) ^{ap} prehendit ^{ait} C <i>corr.</i> C ² apprehendit ait P	“ 864, Iam te OPX SYM. Ego iā te <i>in ras.</i> C
“ 504, dari OPX dare C	“ 873, ac mitte COX et mitte Pt, et <i>in ras.</i>
“ 531, nollit O nollit P <i>corr.</i> P ¹ nollit C <i>corr.</i> C ² nollit X	“ 881, hanc COX; hanc <i>om.</i> P
“ 569, quot PX ^t quod C <i>corr.</i> C ² quod <i>in ras.</i> O (quot O ¹)	“ 980, ex(s)pectetis OPX exspectatis C
“ 575, ais OPX agis C	<i>Eun.</i> 86, tun OX tune, e <i>add. corr. rec.</i> , P ^{tune} tu C <i>corr.</i> C ²
“ 684, erit O ⁱ erāt C erit <i>int. lin.</i> P ² ? X	“ 197, paruum OPX parum C
“ 686, quid est COX quis est P	“ 401, ⁱ quod O ⁱ quod C qui P, i <i>in ras.</i> quod X
“ 699, poterit OPX potuerit C	“ 402, gestare C ¹ OX gestire C ² gestire <i>ex</i> gestare Pt
“ 703, Scio quid COX Scio hic quid P	“ 776, GNA. eccum adest OX SAN. “ “ P, SAN. <i>in ras.</i> SAN. GNA. eccum adest C, <i>corr.</i> C ² SA eccum adest F, SA <i>add.</i> F ²
“ 751, dicturan es COX dicturane es P, es <i>in ras.</i> <i>a man. rec.</i> (dicturanes P ¹ ?)	

ON THE AGE OF X

Very little evidence can be brought to bear, which will help us in determining the age of X. In COP there are many wrong word divisions, but these merely seem to show that the originals were written continuously.

Of interest is *Heaut.* 746,

harunt^c C
harunc F¹
^mharun^g P
harunc O,

which proves that the original of C, whether X or a descendant of X, was written in minuscules¹ (*c* and *t* confused).

In O there are three similar cases of confusion, two of *u* and open *a*,

<i>And.</i> 86,	phedram O
	phaedrum <i>rell.</i> (±)
<i>Ph.</i> 809,	ipsum O
	ipsam <i>rell.</i> ±,

the third of *c* and *t*,

<i>Heaut.</i> 946,	recondam O
	retundam <i>rell.</i>

These errors may not with certainty be traced back beyond Y, for which they indicate a minuscule script.

On p. 328 I have intimated that possibly X was not the immediate original of CP, but the facts in the case are not sufficient to warrant more than a suspicion.

ON THE PAGING OF X

A puzzling question is this. X must have contained *And.* 804–853, when Y was copied from it, and afterward have lost the leaf or leaves which held the passage. Now O has 6 broken lines in *And.* 804–853 (837, 838, 843, 844, 845, 850), making 56 lines to be accounted for, in addition to 2 illustrations.

If we suppose a single leaf to have been lost, X must have had 36 lines to the page, allowing 8 lines for each illustration.

Scheme	{ <i>Ir</i> , 804–831
	{ <i>Iv</i> , 832–853

But 36 lines to the page seem excessive,² and we cannot well reduce the number materially by giving less space to the illus-

¹ But *And.* 780, attigam C

atticam *rell.* (±), seems to point to some original written in capitals and strengthens the suspicion that C and P may not have been copied immediately from the same manuscript.

² Yet C has 33 lines to the page (cf. Chatelain, Pl. IX), J of Plautus, 40 lines (Chatelain, Pl. IV a), B of Plautus, 36 lines on some pages and as many as 54 on

trations, for in such a manuscript the lines would be very close together.

Now suppose X to have lost 2 leaves, *e.g.* the inner sheet (or double leaf) of a quaternion. In order to divide the passage properly, 842-853 (4 broken lines) must be assigned to II *v*, and 804-819 to I *r*, *i.e.* exactly 16 lines to the page. There remain 2 illustrations and 24 lines of text (22 lines + 2 broken lines) to be contained in 2 pages. Such a division allows but 4 lines to the illustration.

$$\text{Scheme} \left\{ \begin{array}{l} \text{I } r, 804-819 \\ \text{I } v, \text{Illustration} -831 \\ \text{II } r, 832-841 \text{ (2 broken lines) + the illustration} \\ \text{II } v, 842-853 \end{array} \right.$$

This scheme is objectionable on account of the small number of lines to the page and to the illustration, a difficulty which may be partially met by supposing that in X there was a vacant space of several lines after verses 819 at the bottom of I *r*, yet not sufficient for the following illustration, and that at the same time verse 842, the beginning of a new scene, did not commence at the very top of II *v*.¹ In this way we might conjecture 18 lines to the page and 6 to the illustration.

$$\text{Scheme} \left\{ \begin{array}{l} \text{I } r, 804-819 + 2 \text{ vacant lines} \\ \text{I } v, \text{Illustration} -831 \\ \text{II } r, 831-842 \text{ (2 broken lines) + the illustration} \\ \text{II } v, 2 \text{ vacant lines} + 832-853 \text{ (4 broken lines)} \end{array} \right.$$

Thus far the prologue to the *Eun.* has not been brought into the discussion, principally for the reason that in certain manuscripts of Terence the prologues cover more space than would ordinarily be assigned to a like amount of text.² Now C¹ omits

others (Chatelain, Pl. II). In order to allow 10 lines to the illustration (a fair average), we might suppose X to have had even 38 lines to the page.

¹ Or else that X had more than 4 broken lines in 842-853.

² Dr. Warren has furnished me some statistics bearing on this point, and I select the following from the prologue to the *Heaut.* as preserved in the Bembinus:

Fol. xxx *r* has PROLOGVS, followed by verses 1-16

“ xxx *v* “ verses 17-33

“ xxxi *r* “ “ 34-52 (omitting 48 and 49)

The Bembinus usually has 25 lines to the page.

all of this prologue (45 verses), whereas P¹ omits only verses 1-30. According to the theory of 16 (or 18) lines to the page in X, we must suppose that manuscript to have lost the leaf containing verses 1-30 before P was copied, and then the following leaf before C was copied. This second leaf must have contained verses 31-45 on the *recto*, the *verso* being blank.

I formerly thought that the omission of 1-30 by P¹ had some connection with the placing of 30-45 before 1-29 by DG, possibly indicating a corruption antedating X; but such could not have been the case, if my present theory of the genealogy of the manuscripts is correct, for X was complete when Y was copied from it.

If the prologue to the *Eun.* be admitted as a witness, its testimony will be given in favor of the theory that X contained 16 (or 18) lines to the page.

PARTIAL COLLATION OF THE DUNELMENSIS

The collation of the *Andria*¹ as given below will be made on the basis of the readings of P, that is, O will be noted only when it differs from P, not from Umpfenbach's text. Advantage will be taken of the collation to give Warren's readings for P whenever they differ essentially from those reported by Umpfenbach. Many unimportant orthographical variants will be omitted.²

Per. 11, agnitam	adgnitam P	63, iis sese dedere O
Prol. 16, decere	ex decet	is se se dedere P
" 25, relictum		79, dehinc OP
33, his		84, abeuntis ex abientis O
44, beneficii	OP	abeuntis P ¹ , abeuntes P ²
45, quid me uelis	OP	86, phedram
53, quid, d	add. man. rec.	88, pamphilus O
59, hec omnia		pamphylus P

¹ The collation of the entire manuscript will probably appear in a contemplated critical edition of Terence. Cf. Kauer, *Wiener Studien*, 1898, p. 267.

² Orthography is not a strong point with the Dunelmensis. *Michi* is regular for *mihi* and *mi*, *nichil* for *nihil* and *nil*, *e* or *ē* for *ae*, *†* for *h* at the beginning of words, etc., etc.

96,	tum <i>ex</i> cum	329,	proficiscor OP ¹
102,	despondit	331,	cum is
117,	effertur OP	345,	oportune OP
121,	quę tum	349,	caues O
144,	posttridie		^p caues, <i>p et s a corr.</i> , P
151,	prescripsisti	349,	tu illam OP
157,	operă do <i>ex</i> operando	353,	prehendit ait
171,	i presequar <i>corr. man. rec.</i>	356,	ascendo
191,	DAV. Hoc quid sit. SYM.	359,	redeunt, i <i>a corr.</i>
192,	DAV. Ita	362,	hostium
200,	inde	369,	ferre obolo
204,	sed hoc dico	370,	CHA. DAV. O
	^{hoc} tu dices (<i>sic</i>)		PAM. DV. P, <i>atram. nigro</i>
I, 4,	Archilis (<i>atram. nigro</i>) Mysis		<i>et in ras.</i>
	Ancilla	386,	hac OP
230,	committas O	393,	suam mutet OP (<i>sic P¹ sine</i>
	committas P		<i>corr.</i>)
233,	dii OP	395,	speres OP ¹
235,	tristicie		speras P ²
238,	decreuerat	397,	equo animo O
238,	dare sese michi hodie O		animo <i>om.</i> P ¹
	^{hodie} dare sese mihi (<i>sic</i>) CP <i>corr.</i>	427,	alteri
	C ² P ²		<i>Nomina Gliscerium et Lesbia atra-</i>
242,	quoniam me OP		<i>mento nigro saec. xiii duabus personis</i>
243,	glicerio		<i>data, quae in margine libri O pictae</i>
256,	obstupui		<i>sunt.</i>
268,	die	441,	sinet
276,	uerear	442,	recta <i>om.</i> C ¹ OP ¹ , <i>int. lin.</i> C ² P ²
289,	dexteram oro & O	444,	cauit ne
	^{oro} ^{oro} ^{oro}	451,	drachmis
	dexteram & P	451,	obsonatum
297,	in		
298,	seruabo, Mys.O	458,	em illic O
	seruabo †. Mys., <i>et in marg.</i> ,		em illic P ¹ , em illec P ²
	†. nemo in eam adimet nisi		
	mors P		<i>Folium, quod versus 459-480 con-</i>
301,	byrria		<i>tinebat perdidit O.</i>
301,	pamphilo hodie nuptum O	486,	perecastor <i>in ras.</i>
		495,	certi OP
	pamphilo nuptum P	496,	retulit
310,	sentias	511 <i>seq.</i> , O = P ² C (<i>cf. Umpfenbach</i>)	
313,	prodat O	515,	accersitum
	ptraat, ptra <i>in ras.</i> , P	518,	extimpro
320,	consilii O	531,	nollit O
	consilii <i>fortasse ex consiliis</i> , P		nollet P
327,	potes OP		

III, 3, Symo Senex. Chremes	689, sicine
536, paucis	702, CHA. fortis
542, ita om. O	703, PAM. Scio quid
546, si in rem	704, PAM. iam
565 et 566, periculum	708, quo hinc O
569, quod in ras., quot O ¹	quo hinc P
574, maxime O	709, michi incipit
maxume P	714, DAV. Tu . . . quapropter int.
577, queam O	lin.
quam P ex corr.	<i>Folium, quod versus 716-742 continet, perdidit O.</i>
III, 4, Dauus Seruus. Symo. Chremes	745, quid illic OP, quid ex qui P ²
585, Hunc versum in marg. habet O (non O ¹)	751, dicturan es O
586, habeo iam OP	dicturane es P, es in ras. a
604, astutia	man. rec. (dicturanes P ¹)
605, occidi om. O ¹ , add. man. rec.	771, pariendo OP
611, incolumen	775, tu scis
614, nec quidem me	786, hinc om. OP
616, heodum	804-853, Cf. supra, pp. 329 f.
622, despiciam	857, tristis ueritas O
IV, 1, Charinus Adulescens Pamphilus Dauus Seruus	tristis ueritas P corr. P ²
625, hoccinee st	DAV.
626, necordia	CHR. tamen etsi O
627, gaudeant O	DAV. in ras. P (CRE eras.)
gaudea t P	873, ac mitte O
628, comparent	et mitte P, et in ras.
630, inde negando . . . paululum om. O	881, hanc
659, illum O ¹ P ¹	882, hem om. OP ¹
illam CO ² P ²	888, ut om. O
660, enicas C ¹ O ¹ P ¹	895, at tandem dicat sine OP
enecas C ² O ² P ²	V, 4, Pamphilus Crito Chremes
665, factum hoc est O	Simo O, PAM CRI CRE SYM
factum est hoc P	P, atram. pallido. Crito
671, primo O	chremes symo senes tres
primo int. lin. P	pamphilus adulescens P ²
680, repperi	908, CHR. hic. SYM. Simo men
683, hem int. lin. O ¹	909, quare O
IV, 2, Mysis Ancilla. Pamphil' Adulescens. Charinus. Dauus Seruus.	de
684, erit	qua re P ex corr.
686, quid est	910, adulescentulos
	915, arbitrare OP
	919, uide atqui OP
	922, ego om. OP
	939, SIM. ne O
	SA.
	SIM. ne P

941,	odium	950,	Ch om. O
945,	CRI ipsa est Chr	967,	nactus
946,	milies	980,	huc

CALLIOPIVS RECENSVI

EXPLICIT ANDRIA FELICITER TER†

INCIPIT GLOSA SVBSEQUENTIS LIBRI uidelicet eunuchi ei'd

CHARLES HOEING.